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M 2419

Saturday, June 22, 1974

Land

Chicken Coop - Lunch

Land - Night

MR. NYLAND: ...Maybe you have to get a little closer if you want to hear it. I can, of course I can yell, also. But the trouble in yelling is that you may want to say certain things in a certain way, and that might require at times a soft voice. Children, you cannot talk now anymore. If you want to talk you have to go way out in the garden. I told the story as you probably remember of one of the girls at the Prieure who happened to be a little fat, corpulent, was a very, very nice person and she loved to eat, and Gurdjieff would, I remember once at least, tell her, "It is alright if you eat, but if you explode, you have to go way out in the garden, don't do it here." So it's very much like this, if you want to make noise, this is not the place to make noise.

So we just talk a little bit, huh?....in connection perhaps with last evening, and in connection with what we can do today. We get back about four or five o'clock from this trip - yeah? What time do we get back usually? Harry! Did you hear me? (No) You must listen, Harry. (laughter) Maybe it's the airplane, you didn't hear. What time do we usually get back from here?

Harry: At the end of the workday, probably about 5:00, 4:30, 5 o'clock.

MR. NYLAND: And when do people want to eat?

Harry: Probably 6:00...5:30 or 6:00.

MR. NYLAND: Can we meet at the land at 7:00?

Harry: Sure.

MR. NYLAND: Is that too early? For whom is it too early? Because then, Bob, you could play that - would that be alright? And after that we can have a meeting that probably would be ever around 8 o'clock. Yeah? Is that a good schedule?

Harry: Yes.

MR. NYLAND: O.K. Then we continue tonight with what we start today. Because I would like tonight to have reports. Last night was only a little introduction, I would say almost as usual, and it is not for that reason that I have come. You know, to some extent you can say I would like to feel your pulse. What What is your spiritual life within yourself? Is it feverish? Or is it very low pressure of Hanbledzoin? If there is something that is really alive that at times must come out because you want to formulate, or is it just a sponge? ---that you keep on soaking up without even wanting to squeeze it? And so tonight I would like you to talk. Not necessarily questions that you may have as far as the difficulties of Work. It might include perspectives for yourself....very much like we talked last night, because a perspective, when you really become interested in what might take place in the future, is not that close, that now you can be spirited, having in mind that there is an aim for which you then might wish to Work. And last night was definately based not on the mental understanding, but on the very definite Wish in one's life to do something about it, and for that you need this kind of perspective. So, perhaps in relation to that you might have questions tonight.

How can you increase your Wish? What do you see as a necessity for Work in your life and are you willing to give something in that direction? - sometimes, and even many times at the cost of something else of your ordinary unconciousness. You're not going to get the things unless you pay for it in some way or other....and it is not really so easy to wish to Work. Also, it is not [redacted] easy when you happen to think about Work, that you then

come to a conclusion that you're still positive regarding it. Because when you are reminded that Work exists, you are also reminded at the same time of the necessity of your unconscious continuation of life, and the responsibilities you have of that kind - & of course they have to be attended to, but if if is possible when the thought comes or when the feeling is there that then there is something within you that is positive regarding the wish to Work - even if at that time you cannot put it to practice. Your attitude then is in the direction of your Aim. And that is most important. That's why I feel, that if for instance this afternoon you see if you can, in that sense, prepare for questions which have to do with that aspect. How can you continue to see perspectives? How can you live your life in an unconscious state even working on a chicken coop & contact with other people who are very familiar with you. Or, even if it is like a new adventure for some of the people from Seattle who are here or Sacramento or somewhere else, there are some new ones. What is the impression that they have about this and to what extent can they extract something from this? Because then they go home. Like let's say Chico. What is Bob, or Denise, or Andy going to take with them from here that is substantial? That I think you have to work for. Because it is not going to come just because you happen to think a little bit about is. The intention must be quite serious at times, and at times during the afternoon you have to be serious about that so as it were, to give place to Work in your life. It will still be a long time before it becomes such a part that it is there automatically. That of course is an ultimate aim. How can life be influenced by the ideas of Gurdjieff? By the presencee of an "I"? By the understanding which you gain in applying such ideas? And the gradual change which must take place when you consider your mind if it can become conscious, And when you consider your solar plexus, and the moving to one's heart and the heart vibrations in relation

te emetions. All of that has te be considered that ultimately you hope it will be such a part of you that it is devetion. I talk about it every ence in a while, this kind of devetional attitude. And for that you have te be quite careful when you want te consider it that you remain honest. Because it'a net only the wish is the father of that what you are doing. The father many times remains childless. And the wish stands by itself without any prompting on your part te de something with it. And for days and weeks and sometimes months you will net pay attention te work. Because ether things are an excuse, and perhaps a good excuse. But it should net help you too much te find more and more excuses. Because the more you give in te an excuse, the worse the next day will be. You become familiar with an excuse, and the next time you think of the same excuse and you say it is already there because I know it and it seemed te work. So you augment the excuse and your negativity. It has te be the ether way and you have te de this (I feel) every day a little bit. Every day when you get up and you think about Work like Hassein contemplating the sun and the rising of the sun. And te see if that what is represented by that what takes place in the solar system or in the universe, starts te reflect within one. And wakes up that what is now dormant. And the realization of that contact that has te be made with, as Gurdjieff calls it, the "spiritualized parts" of one. That then, it is necessary simply te have such influences take place within you without immediately translating them into an activity of Work. In that way we are like Hassein. Little bits of maybe so young boys or girls. Very immature, but open. And the possibility then that something is awakened will produce afterwards a desire te work more intensly. So even if we go through periods in which there is very little Work, there should be a compensation for it in the sense that you would wish te work and want te be affected, and what I talked about last

night, that you want to be touched by the ideas of Gurdjieff and objectivity so that that you might say becomes a residue within yourself on which after some time you can call. Many times we talk about ideas being taken in by oneself as accumulation of money, as a checking account. And that there is a point in which you cannot, as yet, write checks because the amount is not big enough, and it has to be kept in the bank because when it gets above a certain amount the bank can use that money for other purposes and your credit is then good. But when it's a small amount you pay for it. This is the period that you pay by maintaining the wish to Work. It is not sufficient as yet to write a check, but you have that kind of credit in the bank and that many times when you wish to Work and you cannot really do what you would like to do, you do as well as you can by just remembering yourself. And then, as the sun rises and the day precedes and you see yourself growing and it becomes more of a lifetime added to your past, that more and more the future becomes clear for yourself so that at a certain time you will be compelled to put to use that what has accumulated as a bank account. That is what I mean.

The continued contact with each other will help for every one of us at certain times to become quite cognizant of the necessity of Work in your life. When it will come depends on the circumstances, the way you are educated, the way you have grown up, the conditions under which you live now. What are the requirements for that, as a form of energy to be expended for that purpose? At the same time keep constantly in mind it is even better to keep it in your heart. Your mind is easily attachable by the sense organs. But the heart is still within and belongs much more to your inner life. So when you deposit something in your heart it's much more protected and much more safe. But when you continue to live with the ideas within your

heart, after some time they will get to your tongue, and then you will carry it on your sleeve, and it will become apparent in your posture, your attitude, also the ordinary thoughts. And they in themselves when they become noticeable to you will require from you a certain payment. The payment is your unconscious behavior when it is absolutely unnecessary to use energy for certain purposes. The payment is your waste which goes down in the gutter, over which at times you have no control when you are habitual - habitually engaged in it. But to bring it back to that what actalluy is taking place so that you can see it and become aware of it. So that when you have that notion that perhaps there is energy that is available for that purpose you should use it for that purpose. There is a tremendous quantity of energy which we always use in the form of reactions. They are automatic. And therefore they are not so easily put in bondage, or caught, or even objected to. Many times you are much too late. It happens jsut just like that and there goes the energy in the form of a word or an attitude or a thought, or a feeling. And that is terrible because that is the proof of our unconsciousness. So the first requirement - is you can do that - is to see how you react. Without deciding that it is a wrong reaction. Only to recognize that there is energy going without your control practically. Or rather it is controlled by your unconscious mechanical behavior. The sign for that and a test that I've given sometimes: whenever you see Okidanokh being used needlessly, turn the switch off. And as you do that, as you are reminded of the energy which you are losing and for which you have as yet not the switch to prevent it, so that when you make that attempt, a little bit of an effort, you go out of a door and you don't leave your light on, turn it off. It's not a question of energy saving, It's a question of breaking a habit, of an assumption that things will always continue the way

they are going now. Without any doubt they won't. And they will change as you live. And it's necessary to see that they will change and that you have to adapt yourself to it. And the more you can give yourself that kind of [redacted] practice of command of that what is an indication of a requirement that you fulfill that requirement at that time and not later. If you remember it in time turn the switch off. If you don't remember it, you go through the corrider or the door, you remember that the light was left on, make a special payment to go back and turn the switch off. That is, I would say, a symbol. You see how you lose energy by reacting. It means when you see it before it is expressed, turn that switch off. Don't allow it to go intothe reaction. Hold onto it if you can for one moment, or a little longer so as to marshall your forces of energy, and then you act and send energy in the direction you wish. That means the positivity has been regained and you have taken one step towards becoming a Man.

For this afternoon, think about the questions. About spiritual development. Unfoldment of yourself. How to give room to your inner life. To see what are the obstacles for that development. Also when, if you wish, to go within oneself: what you actually are going to see and how difficult it is to leave the periphery. Because it's much easier to stay there a little bit and sleep a little longer. When you wish to Work you have to face the fact that there is a requirement at a certain point (where someone built on you) , Wake up. And that being then, as it were, in Work you have an obligation. We'll talk MORE about that tonight. You are obliged to do something about Gurdjieff. The fact that you have heard about him, and that he has talked, and given esoteric knowledge, has brought you in contact with a different form of life. Or perhaps even you can say, the only reality of life as it has existed in forms of esoteric knowledge. And that because of that, you are tinted with it, you

tarred?

are tied with that kind of a brush, and maybe you don't like it, you will have a hard time if you are serious to wash it off. I don't think you can cleanse yourself when you once have been affected by the reality of Work. But it does not guarantee you that you will continue. At the same time, if you don't, in some way or other - and that's my honest opinion - you will have to pay for neglecting Work. You could say, unfortunate, that you know about it. There is a saying: Fortunate is he who does not know anything about Work, and fortunate is he who has worked and has reached a certain level. But woe to him who has heard about it, and is not any longer where he used to be and is not as yet where he should go. That is very painful. That is exactly the condition of Purgatory, of this Earth. You have a choice, always. You can choose to go to hell. And you can also choose to go to heaven. You will not stay in Purgatory. Mother Nature takes care of removing you from Purgatory, when your time is up. You don't have to take care of that any more. And you don't have to hasten it by committing suicide. You will be taken away from this Earth at a certain time, which may be sometimes indicated in what you are in the lifelines in your hands. At the same time it also means, sometime between now and then, You have to make up your mind and you have to stimulate your heart to give you energy for the purpose of making a decision. If you can do it now, it will save you, as it were, time. If you can, you know that the time alloted between now and your death could become in many ways timeless. So that then when you do die you don't have to fight against the bondage of time. And at the same time wishing to Work, one learns that space becomes, more and more, infinity itself, expressed in the term of Omnipresence. All such things belong to perspectives and I hope that you will make the time for yourself to think about it and consider it. Put away ordinary life for a little while. Sit quietly for 15 minutes and let the world go by. And you step out of that world and sit in front of

your fireplace if you have any, or sit in your favorite chair, or sit up in bed or on the edge of your bed, or wait before you open the front door before you go out of your house. But make time to consider these questions because not only that you will profit. I'm quite certain you will have to face it at some time or other. I would almost say, beat God to that event. That you are prepared to face it when it is demanded of you.

To bring questions tonight. Bring the level of your Being tonight. Bring with you the sincerity which you will really need. And I would almost say now, if you listen to the music I hope it will have that affect to put you in a state of really wishing to grow up. If music can give you that kind of aspiration you will make within yourself the inspriation in wishing to continue to Work.

If I talk longer the tape gets less and your time here for the afternoon is going to be shortened. And since the main reason for coming here was Working here, I have to be reduced to just a little bit of reminding you. And now I think I should eat a little bit myself. Have a good afternoon. It is such a beautiful day.

END OF FIRST PART

Aprepos the music, for those who were there, I hope you understood what I meant and why I said what I did. It applies of course to these particularly who came too late. I said music has a very definite value. So has Work. Ideas of objectivity don't belong to the subjective world. When they are an offsheet, as it were, of esoteric knowledge, it is very special. When it has to do with possibility of building a soul it is not that we talk about human qualities and we don't want to surround it with human qualities and then strictly adhering to that and continuing and then interfering. There's another process. I'm very strict about that, and it is most likely because when Gurdjieff was alive I had charge of certain things that were so-called "not available" to others. And it was imprinted in me. The exactness of certain things, particularily Movements. But

also I was custodian of the Second Series which was not published at all and not available, including the Third Series for whatever. It was my duty to guard them and to make absolutly sure that no one would get hold of them. Only when Gurdjieff would tell me. It was the same with money. G. did trust some people. And for that reason I think regarding Gurdjieff himself and the memory, and regarding whatever he has represented which includes not only theoretical knowledge and the application, but also, the emotional gift of music. And why definately what is there as indications of how to conduct movements. I have a very definite reason for putting all that up on a pedestal. And so I'm interested only in an exactness of presentation. And the sanctity of being in the presence of that kind of expression. So that for me music has to be listened to with your heart, and keeping your mind shut up. And entering into a little room where there are some people even if you happen a little late it is for me always a temple. Very much the same as those who knew what the Barn looks like. It is a church. When we have music there, usually after lunch on a Sunday, I say a few words, many times. Then there is absolute quiet. Then I ask someone to come and play. You can hear a pin drop. We sit, we listen. When it is over, no movement on the part of anybody. I leave, they stay seated. And then after a little while, they get up, and don't talk. You could say it's like a ceremony. And it doesn't make much difference if you agree with it or not. That is the way I wish it. And that's the way it will have to be any time that there is music played at the Land. I will make sure that these kind of "small rules" you might call them are followed up. We talk about how to conduct in the future our spiritual life. I've asked you to consider this particular problem for this afternoon. And we talked about it at lunch. How can you prepare for your Wish when you have already a knowledge of Work that you actually want to do something about your life. For me these

problems are sacred. They are completely different from any other kind of a problem regarding caring and loveing. They are completely for me, my inner life, my private relationship with God. And you know God is not of this earth. At the same time one sees that what is alive also on this earth . And that kind of a crystallization which is one, I believe, of many, indicates the existance of life. And searching for the miraculous means that one wants to discover life, and talking in a group it is not given all the time to be a little bit too boisterous. Although at times ordinary life will help- will be helped- in relieving you of a cettain tension. But all the time when you talk about 'I,' it is with veneration, respect. Simply because you go as far as you can with your Work. Whatever you can make, whatever you think you can create, whatever there is of the highest qualities of yourself in your feeling and in your mind, with that you create the shell of I, like the possibility of living quarters. And then I've said many times you pray to God to give it life. [redacted]

And so it is the same when one talks about emotional approaches, which I don't really want to talk about too much in distinguishing it from an intellectual one, because it all will come to the same thing. But there the principle is, you will want somethingto be present to you of a very definite higher nature, out of this world. And Work is out of this world. Because it's outside of an understanding of what Work means, and Objectivity is. And so when I asked, 'how did you function?' this afternoon and if you have any questions regarding that perhaps we can establish that particular relationship. We are serious about Work on Oneself. Gurdjieff was not just a little guru. He was a real man. It's not because I loved him, or that I feel that I exaggerate when I say he was remarkable. For me, Gurdjieff meant a certain channel through which real knowledge could reach us. And for that reason,

except for the style, that what G. told was really not his. And so it is many times with music. These are certain possibilities of an expression which is quite independent of the music itself or even the performer. It is aliveness which has been caught every once in a while a certain way. So that even such a composer of small, little melodies reminiscent of the Middle East are not indicative because so-and-so wrote it, or because so-and-so played it, but they consist of a combination of certain notes of vibrations and certain rhythms, and that represents something quite different, I say out of this world, for the simple reason that when there are temple dances, and sacred hymns, they have to do with a quality which we are usually not familiar with, and in the presence of which one plays and takes on a playing posture. It's not my wish to make things too heavy, but I definitely wish seriousness. If in Work you are not serious, you will not continue to want to Work. If you do not consider it important to the extent even of an understanding that it is needful, that it is required, that it is prescribed as it were, you will not continue with your group after I die. I am the person who still reminds you. I wished that ALL AND EVERYTHING can remind you at any one time. I hope of course that some of the tapes we have will make you think again and again about what is the meaning. But something must start within you. Something that is permanent. Like a soul is permanent regarding a physical body. And a Kesdjanian body. Because both physical and Kesdjan will die. The soul is eternity. We use that kind of a terminology in order to place it. And if you look at the 3-body diagram the soul starts where the physical body dies. Objective art starts where ordinary nature and natural art stop. And that is why this creation of Objectivity has to be understood in a terminology which borders on Objectivity, to the best of one's knowledge and capacity. And gradualllly, trying to evolve, one discovers that the instrument with which these kind of experiments take place or which are used for

the formation of an 'I' and the observation by 'I' of that what is the body is something that is constantly changing, and of course one hopes becomes more and more purified. How many attempts one should make for one effort? Maybe five ,but they have to be intense. They have to be real in the sense that every part of you takes part in that effort, and eventhen five times essense will give you the quintessense. That will make you reach that what is I hope for all of us spaceless and timelessness. But I said we will talk tonight and it is your turn to talk.

"

" Mr. Nyland?

MR. NYLAND Yeah?

---- The last Berkeley meeting....

MR. NYLAND Say who you are.

Bruce: Bruce. At the last Berkeley meeting, in talking about my effort, I had difficulty about what was impartial. The difficulty was in affirming that I was, that there was something aware of me that was impartial. And I felt as though I wasn't really capable of talking about that. There were moments when, during the week, when I had an awareness. And my attempt was in the direction of trying to have something that could be impartial, aware of my body. But in actually talking about it I didn't really talk about impartiality and I don't really feel capable of saying I had an impartial faculty that was able to observe me.

MR. NYLAND When you use the word awareness, it has to be in accordance with the 3 requirements for awareness. One of the 3 is impartiality. If that isn't there, it's not awareness. We reserve that word for a very special function, which results in objective knowledge. And it doesn't have objectivity ~~that~~ as is as expressed in one of the requirements of which impartiality is onethere is no objectivity. ~~There~~ And may be at most a little bit of a mixture

in an attempt, partly subjective, partly objective. But it will not help you very much because usually the subjectivity will probably predominate. The answer is simply, keep on trying to see if at a certain time there can be something you can call an I, which gives you something like an objective fact. Without being able to define if it actually is so. It's quite necessary to continue to make attempts. And after quite some time you can expect (there is a reason) that something like an I will start to function more and more in accordance with the rules of objectivity, and keeping on feeding it, this I can grow up, and become more and more responsible for its own existence in the objective world. What happened to you is simply that more and more, the energy available now for an unconscious existence will be sent in the direction of an objective faculty, making an I function, and in functioning, giving you objective data about yourself. I would not worry about it, provided you make an attempt in thedirection where you know that that is the direction even if you don't reach it. It is that you find out first, on a map where such and such a city is situated. And you have a little airplane, and you fly in that direction indicated by a compass.The compass for yourself is <u>All and Everything</u>, from which you extract that what you believe Work is, stimulated by meetings and by listening perhaps to some tapes. And then you go ahead on your own, trying to explore the territory of Objectivity. And there will be many failures because you don't know what it looks like and you don't even know, at first, the exact direction. But when one doesn't know what the direction is one keeps on asking different people: "How do you get to Philadelphia?" Understand what I mean, Bruce? There is no other answer to your question. There is only one. Keep on working the best you can .— Yeah.

<u>Harry</u>: There are certain characteristics and tendencies that are more clear? myself describing exactly how I am. My question is, how can Work help me to change certain habits and moods? — Mr Nyland & think we'll turn the tape

Side two MR NYLAND: Alright Harry, a little more explanation. Can you give it ?

Harry: It's in relation to ... It's in relationship to people. ... it's not being in ordinary things not losing my temper. I continue to see that kind of thing happening. When I became self critical of myself, the same kind of thing happening. I realize that I need to accept it. And then I try not to think about change and try to emphasize Work and physical activity that seems to help. But when I'm not thinking about Work, maybe that's the problem.

MR NYLAND: Harry, each person has tendencies and characteristics. Some we consider right and others not. In a general way, if a tendency is followed and the expression takes a great deal of energy which seems to be quite useless, we say it is not right, and we should go against it and change that. The word "losing" one's temper is really quite wrong. Because if you did lose that what makes you temperamental, you would gain. You lose an equilibrium. You can say like well-tempered as a being. A person with a balance, and he loses the balance. So, looked at that way, the aim is to remain in balance regardless of whatever affects you from the outside, or whatever is there within. From the outside it usually is translated within by the reactions we talked about last night. And it is necessary to change if one can at that time, that reaction into an activity. And many times it's utterly impossible to do it. At certain times, knowing myself well enough, and also the tempers I might get into, I would like a certain temper that happens and I could control it. This would give me a chance to see what actually happens when it is active. But many times I lose my temper regarding other people or even circumstances and I become concerned by their reaction on me. I want to lose my temper and at the same time to study it. And many times I will want to have this temper actually given full rein. Sometimes I say this temper that I now have of my ordinary life, unconsciously, I would like to express it in the presence of my inner life. I even can lose my temper regarding my inner life, when it is lazy. When I feel it is not doing what I think it ought to do. And so, when such states take

place I take it out on myself only. It involves two things. I am in the presence of someone, I lose my temper, I should go away, regardless. No explanations, not even any justification or rationalization or argument. It's all in the wrong direction. Then I am by myself. If I still am in that period of losing my temper, I continue with it. This time it won't do any harm to anyone. It will do harm to me. But this is exactly what I want to study. I want to see what amount of energy goes into that temper and expression. I want to have that done in the presence of my inner life. And so I make an attempt to look at my temper from my inner life's standpoint. And I want to find out if that inner life is sufficiently grown up to tell me what takes place when my outer life is out of temper, that I've lost it. It means simply that at a certain time there is a very direct intention to change over to my inner life and live there. That is the only attempt you should make. Not the consideration of your losing temper. The consideration of your life as it is, expressed in that losing temper, comparing it to the possibility of expressing it in accordance with an unnatural phenomenon. The wish for changing one's inner life to make it grow up is something not natural to me. And so when I say my energy should go there, I'm engaged in an entirely different problem from the unconscious expression of losing my temper. And in the presence of that attempt, it is a fight between Great Nature and nature. And this I want to watch. Because I know if Great Nature is in the presence of my natural phenomena, the natural phenomena can not stand it and will stop. It is possible, Harry, at the time when you lose your temper to change over immediately if you could recollect that that is your real life in you--within yourself, and not in the expression. You try it many times. You don't involve anyone with it. It's entirely your affair, and it is not necessary to have to create an I in order to observe the manifestations of the physical body. That's alright if one wants to do it. But this time you have

to tell yourself you will go against this losing temper by placing the emphasis on something which is also yours, which then should start to function. In that attempt, Harry, you pray to God to help your inner life to exist. If one is serious about the wish to lose states of anger, you have to be serious about the wish to create such a quality in the presence of which anger cannot continue to exist. Alright? ... Yeah

Mr. Nyland? ... Al... At a time when I'm forced to sort of look at how I spend my energy, since I haven't been able to do it lately, and there have been certain intuitional, it's like what the future should be, resentment of what my life should become, or so it appears in contrast to how I live my life now, and to be able to somehow fulfill that seems logical to me, considering that I must really change myself, through Work. But the problem I have is that it doesn't somehow go deep enough to really apply it as much as I really want to during the day. The question is: how can I? I see what should be done, but it doesn't go over into applying it day by day, except when I'm forced by external circumstances.

MR. NYLAND: You know, Al, it's obviously a question of having enough energy and wish for such a change, and a consideration of that what causes you to remain unconscious. And if you wish to attack it in a direct manner, it will not be successful. What is needed for a person is first to see that if he would like to change, he will use his subjectivity to describe it. And usually it will be based on the elimination of what he is now. It also means that if one wants to eliminate that what is the present experience, even if you say it's unbecoming, I'm afraid you have not exhausted as yet

what is in a disagreeable experience. This is the first step: To see if you can accept that what is there to the best of your ability at that time. Most likely you cannot accept all of it. Then one goes through different steps reaching a possible period in which there can be a conscience and a conscientiousness, consciousness and conscientiousness. I start by doing that what I'm busy with in the best way I can with a combination of all three centers. First, a combination of that kind of wholeness. Then I try to do what I am doing with an intensity which affects all the three centers. Then I try in that attempt actually to see what I'm doing without forgetting that the three centers should remain active within me. In order to do that I will see that it is necessary to give the three centers a certain relationship between the three of them. And then I start, as it were, making an attempt to Work. It will be very difficult in the beginning because I am all the time considering of how I ought to be. And about that I don't know enough. But if I start Working, there is a possibility of something much more acceptable to what I am, and from that standpoint there is a chance that here and there some kind of objective knowledge will come in. And using that kind of a knowledge I can start to describe what would be a more ideal state. That is, against that what I am now doing I would know how to change into what. It's a rather slow process, and the considerations are many, and you will deviate a great many times from that kind of a process. But you have to keep on trying it, without criticizing the state in which you are which is unbecoming. Only try to accept it as a logical result of all kinds of influences on yourself in your

ordinary unconscious state. The more you can accept that, and as I said I think the other night, is if you can understand that what you are unconsciously is not your fault and you have not to become responsible for that, but that, that what is, you perhaps could accept, then there is a free road to making something for which you become responsible. And that will include a description of that what you think you ought to be. Although that description is not at all an objective one, it is different from the ordinary mechanical forms which unconsciously appear. There is no particular theory about it, and there is only the possibility of keeping at at this kind of Work. There is of course a reason why you will succeed. Because the constancy of that kind of a wish within one, produces an entirely different state, a different configuration of the psychology of oneself, and because of that your thoughts and your feelings will become clearer. At the same time you will not reach anything of a change unless it goes through a state of accepting it first, and then changing it over, changing it to something else. It is the same problem as when I find myself in an unconscious state subject to the contact of each center with each other. Sometimes it looks haphazard, sometimes it's a matter of convenience, but in any event it is a result of my unconscious state in which I cannot control, and never have wanted to control any one of the three. So in my daily life, representing a certain attitude, which every once in a while I like to make my sole attitude as representing all three centers, the three centers in their unconscious state become mixed up with each other. And if I say that should not take place, I have no means of separating the three centers →

out and considering two only, and then let the third one come in. Because that is not the way my unconscious state ever will allow me to consider myself. So for that reason I have to have first a freedom of separating them, making them so that they could function by themselves without being interfered with by any one of the other two. And then under the influence, usually an I, sometimes Magnetic Center, there is a possibility of rearranging the three centers to become one unit, but this time, dictating to them, how much of one and how much of the other and how much of the third. As soon as you become engaged in this kind of a process and you actually want to make such attempts, you will see much more about yourself and that what you originally didn't like, will disappear gradually as of no importance. The final realization is that an I will accept you for whatever you are, and that that what ought to change is not the manifestation or that what you at the present time call unbecoming. But first the growing up of that what is of a different nature and then leaving it as it were to God to rearrange that what is now conscious and conscientious in a certain way so that you become a man as you ought to be. I hope you understand it. It's a slow process and it is so difficult not to lose yourself in the wish to change it. A change is not in order as yet. It will come as a result of another process. The accaptance of oneself in the manifestation of one's life on Earth. That is the first reality. When that exists there is a possibility of such a reality to grow out into a new r-eality. I hope you know what I mean.

Steve Green, Mr Mand Steve...Yes...

Steve: I find that I have seen over and over in the past (2 ?) that when I find myself wanting to work and I feel a wish , that

I usually immediately feel doubt in relation to myself as far as the capacity to really Work, to bring that wish to myself and there is usually a struggle and it usually ends up in either anger or self-pity, one or the other. And that I find myself in a place of self-doubt in relation to Work so often that I'm really up against it as far as how to deal with that, if there is... it's like I find it extremely difficult to find a positive wish, with this kind of continuous doubt.

Mr NYLAND: Steve, you make it much too difficult. You eat too big a piece and you can not chew it. And of course you get discouraged. Work is a simple affair to be applied in simplicity first. It does not as yet work in combinations of difficult conditions, simply because I is not capable even of living, let alone managing obstacles. It is still too much influenced by the thoughts and the feelings of unconsciousness. So what I can do with the creation of an I when I wish to Work is to have it operate in an extremely simple situations in which there is very little energy spent on the combination or the existence of any one of the three centers. I wish first to be my body in a good state and I must relax it. If necessary drain it if I have difficulty. Because I want to work with that what is then available so that it does not demand too much energy. As a result, I would have more for the education of an I. In very simple conditions, I start to work. I don't wait until I am on the telephone. I don't wait until someone else is talking to me. I don't wait until I get involved in work and get disappointed because it doesn't work out. I start when I get up. And then I'm still a simple person. And I don't want to think too much as yet. I want to do my work before I have a cup of coffee. I don't want to let any kind of a thought enter into my head that early.

Because the state in which I am then is really a good state physically considered. It is a state of rest as a result of sleep. And I hope that I am rested enough. Then, I work. Then I start my day in a very , very simple way, by getting out of bed, by sitting for a moment, by walking a little, up and down, all the time, I wish that I could be an I. I try, as it were, to make it. I try to be aware with that I about me. And no more, and nothought consideration, and not... consider it an impossibility. Don't weaken yourself by believing that it is impossible. It's far better to have a desire for a miracle and believing in it instead of being pessimistic about the outcome. I work because it is a possibility for me that I want to uncover. It has happened already many times unconsciously that I did have such an experience of a oneness, or an experience in which time stood still. As we say, moments one doesn't forget, happen to occur to many people. In order to give them an assurance that the possibility of Consciousness is possible for them, and can be achieved if one knows this artificial way of reaching it. But then when I want to work, I owe it to Work itself, to apply it in simple conditions. I have no right as yet, to try it out and become disappointed, because I will blame work for it and I should blame myself for being stupid. Don't be stupid. Remain simple at the times when you are already simple, that you don't have to do too much draining. But then make a good serious attempt and at times, I've said, a few, some dates and conversations, the first two hours of the day can determine your day. And they are the hours in which you should work. And not wait until you become too much involved. So I would make it a task for myself, not to work during the day, but to concentrate between six or whenever you get up, seven and nine. That is the time for you to become as conscious as you can be. And the rest of the time of the day you remain unconscious. Quite definitely wishing to remain unconscious. For one week don't work during that time. Just behave

like any ordinary unconscious person. As you can say during that time, you _____ can be asleep. But at the other time early in the day you are going to wake up and you will make all the attempts that you know about with great sincerity. You will re-establish an attitude towards work which will be quite different. Because you will find out that in those two hours something can be reached and you won't forget it. You will have belief in yourself and you will wish to continue with it. And in that way your "I" will be able to grow up. Don't try things too soon. They don't work when there is not enough of an instrument to work with. And be patient, because unconsciousness is a terrible enemy. All right, Steve. Yeah. It will come. Time and time. It's your nature. Don't let it. But find a solution in small things first. After some time you can add to it and add to it and put in your attempts in different situations a little bit more difficult, and a little more obstacles. But the time that you have to start is when you are just waking out of physical sleep, and the three centers are practically separated from each other. It's a beautiful time.

Mr. Nyland? Yeah? This is Ida. Yeah?

Ida: This is the question. For myself, but it concerns the whole group. For sometime, it has seemed to me that at the Land on Tuesday in sharing food, we behave toward each other as though we didn't care. We don't seem _____?_____ another person has food or we don't wait to share the meal. I've expressed this view at one of the activities lunches, and then I thought about it afterward, and it occured to me that...

Mr. Nyland. Is this Tuesday lunch or Tuesday evening?

Ida. Tuesday lunch and at the Land also, it seems to occur. We don't seem to behave honestly about this sharing because sometimes we behave as though we care and sometimes we don't. And I've expressed this, and then I've thought, maybe this is my personality, placing too much value on form and on an activity that I've always thought to be pretty important, in the way people behave with each other. I'm not sure now whether I am wishing to cling to a form because to me it means love, but may not really be that expression.

Mr. Nyland. In the first place, you start yourself regardless if someone else acknowledges it. It means that you are not looking at that time for a reaction on the part of other people. When you are a little bit free from that you can start with one person only for one day. If it happens to be that kind of a day that you see such a person often enough, you make a pact with that person and say, "Let's try how much we can share without doing damage to our daily work, simply, see if there is a possibility that I will not forget it, and you will not forget it. Let's see if there is a possibility of that kind of work. It will

depend a great deal on the other person, and of course it will depend on you. Much of this sharing is based on the form of allowing another person to exist without criticism. Or sometimes simply to accept them, and sometimes have a certain affinity for such a person. When that doesn't exist, it's rather difficult to share. But if the sharing is instigated by oneself, without immediately a wish for reacting or an acceptance, then within yourself you know that you are making that attempt for yourself and that it is only then a relationship between that what you wish to do and you actually are doing. And it's quite possible to become quite independent of that for a little while. It may not last and for that reason you should have someone else to work with. But start on a small scale. And start with one person you know quite well with whom you could work in that sense. As gradually another person or change over to a second one or a third. Or try to encourage the person you talk to first or with whom you want to have that relation to see if that person can do the same thing with another one. Then again, get together and compare results. You will come to descriptions of behavior forms which from the standpoint of science would be acceptable as simply a certain kind of a way other people are living and behaving without criticizing them, and only if they only could be used for the purpose of that exchange. You have a right to ask others to be different, and to see if they understand what you mean. I think when one starts, the beginning will be extremely difficult and to some extent I agree with you. There is very little sharing. Although I've said, I don't want to be critical, it is the one thing that still is not yet evident. The caring in an emotional sense for a person, another one, and to go out of your way in an ordinary sense of ordinary humanity, just to wish to find out what are you doing, and perhaps would you like to know what I have been doing? In a very simple way of wishing to work

together and making allowance for each other in the way one works. And this working applies now to an unconscious work as well as a conscious attempt. I think if it is with you on the tip of your tongue, if it is with you very much within your heart, you will not allow criticism of others, not being what you would like to be, or what you would like them to be, but you will be what you wish to be for yourself. I think you could have actually assurance that if you do that, someone at a certain time will notice it. And then wishing to find out from you why you are doing what you are doing, there can even be a recognition of your attempt. Bring it up anytime that you can, to remind each other. When Cato was interested in the destruction of Carthage, in Tunisia after every speech in the Roman senate, it didn't matter what subject he had talked on, he always added one sentence, a kind of "and gentlemen, in addition I would like to mention that it is necessary that Carthage should be destroyed." (laughter) No, it is true! If I'm convinced of something that I believe in, and I have at such a time a missionary attitude, I will go out and preach it. If I'm fully convinced that humanity is on the wrong road, I certainly will make any attempt I can to tell them how to get on the right road, if I believe that I am on the right road. The difficulty is always that there is doubt, that perhaps I am not on the right road, and I hesitate. If I could become fully convinced I wouldn't mind talking about it, and suggesting it to them because that is it. In Gurdjieff's work there is something of that kind possible, because words may not speak, but your experience will. And therefore, what that what you wish to say to someone is bases on the human experience, regardless of what type you are, regardless of what your education has been, and regardless of the degree of unconsciousness you have received during life. It doesn't make any difference. Your experience is that what belongs to you as a result of doing something in accordance with a certain rule. And that kind of description can be applied to anyone who also wants to try it. So in that way this whole question of search is like a combination of different people working together with a certain aim and in applying

to the conscious and unconscious conditions of themselves and the conscience and the unconscience-ness, unconscientiousness of that what they feel is as right for each human being to experience. Then it is possible that at a certain time they can compare notes. And several times I have compared a meeting of different people speaking together as a research meeting in which one discusses experiences of one's own, very much the same as when Gurdjieff talks about the problem of how to cross the Gobi Desert. And there were three people selected to study that problem. And after a certain length of time to get together, to see what one of them, or all three of them came up with. And the suggestions to be mutually discussed. And then, as a result, a certain conclusion was reached. I hope to see the time that people in groups can actually exchange ideas on that basis. Without wishing to convince anyone. Just to give scientific facts.. Facts which can be verified. Like very much when you discuss a synthesis, or a synthetic problem in chemistry, that the only conclusion that can be reached that it is actually so as it is, when it has been confirmed and affirmed by several people--chemists--following a certain prescription exactly, and coming to the same product with the same properties, that it melts at a certain temperature, that it weighs so much and has so much density, that it has a very definite color and a property of heaviness or not.. Regardless of whatever the physical descriptions are of such a product, when someone in Timbuktu can reach the same result as we here on the West Coast, then we can be more and more sure that that what is actually the prescription is the right one. That is how scientific laws are made. And out of the combination of such attempts to create new products a law is formulated which for the time being, being based on working methods is called a working hypothesis. It means it is a law which is acceptable by a variety of different scientists because they have not found anything that contradicted that kind of a working hypothesis. And they work with it. And with the assumption that everybody else who

works with it will then come to the same result." And when the working hypothesis is not as yet sufficiently scientific or let's say, absolute, then there is at a certain time the possibility of disagreement. And then one has to revise the hypothesis. And it may take quite some time, before that working hypothesis becomes an axiomatic truth. It is exactly the same with the exchange of ideas regarding application of the rules of Objectivity in a subjective life. And when one talks about that there has to be a wish for an understanding. But also a benevolence, and a patience to see what someone else is taling about, and have they haave reached certain conclusions. And to respect their methods and to see if such a method can be compared with your method, provided that what you are talking about as a result is the same for everybody. When it is everybody's acceptance of that result. The creation in a scientific endeavor becomes an absolute truth, and is then objective art. This is of course an aim, sometimes quite far away, because we are so human, and many times we are so stupid. But if one sees a little bit of the stupidity, and you feel that is not becoming, as long as it is small, you may be able to eliminate it. We will work like this for the next couple of days. That kind of exchange of your results, and to see if the results for all of us are alike. When they are, the method can be described in words which all of us can understand. And those who wish to work, can start to apply it in accordance with the only way-- how to reach objectivity.

Have a good day tomorrow. I'll see you. I'll see you at lunch, I hope. Good night.

End Tape

Transcribed:
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